

# al-Imām Fakhr al-Dīn al-Rāzī [d. 606 AH]’s tafsīr of [30:21].

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وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ  
يَتَفَكَّرُونَ

And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.<sup>1</sup>

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When Allāh explained the creation of humankind, He clarified that since humans are not among the things that endure and persist for extended years, He preserved their kind through individuals and made them capable of reproduction. Thus, when the father dies, the son takes his place so that the loss of one does not create a gap in the continuity of habitation that would lead to its ruin.

The verse involves several points of discussion:

First discussion: Allāh’s statement:

“He created for you” | «خلق لكم»

Serves as evidence that women were created like animals, plants, and other beneficial things.

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<sup>1</sup> Qur’ān, 30:21.

As Allāh says:

“He created for you whatever is on the earth” | «خلق لكم ما في الأرض»<sup>2</sup>

This implies that women were not created for worship (‘ibādah) and religious accountability (taklīf) in the same way men are. We say that the creation of women is a blessing for us and they were created for our benefit. Their being assigned religious obligations is to complete the blessing upon us and not to direct the religious obligations towards them in the same way they are directed towards us.

This is evident in terms of textual evidence, rulings, and reasoning:

1. *Textual evidence*: This verse and similar ones.
2. *Rulings*: Women are not burdened with as many obligations as men.
3. *Reasoning*: Women are of delicate nature and weaker nature, resembling children. However, children are not tasked with religious obligations. Thus, it would seem fitting that women not be subjected to religious obligation either.

However, the blessing upon us would not be complete without assigning obligations to them, so that each of them fears punishment, obeys her husband and refrains from the prohibited. Without this, corruption would spread.

Second discussion: Allāh’s statement:

“From yourselves” | «من أنفسكم»

Some scholars said it means that Ḥawwā’ (Eve) [ﷺ] was created from Ādam’s [ﷺ] body. However, the correct view is that it means:

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<sup>2</sup> Qur’ān, 2:29.

“From your kind” | «من جنسكم»<sup>3</sup>

As Allāh said:

“There has certainly come to you a Messenger from yourselves”<sup>4</sup> | «لقد جاءكم رسول من أنفسكم»

This is also supported by the statement:

“So that you may find tranquility in her” | «لتسكنوا إليها»

Meaning that two living beings of different kinds do not find tranquility with each other. One’s soul does not find comfort with the other, nor does one’s heart incline toward the other.

### Third discussion:

It is said that ‘sakan ilayh’ (سكن إليه) refers to finding peace in the heart, while ‘sakan ‘indah’ (سكن عنده) refers to physical rest or dwelling. This is because the word ‘inda indicates a spatial relationship, suitable for the physical, while ilā refers to a direction or goal, which is used metaphorically for the heart.

### Forth discussion:

Allāh’s statement:

“And He placed between you affection and mercy” | «وجعل بينكم مودة ورحمة»

This has different interpretations. Some say that ‘affection’ (mawaddah) refers to physical intimacy and ‘mercy’ (rahma) refers to the compassion for children.

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<sup>3</sup> Qur’ān, 16:72.

<sup>4</sup> Qur’ān, 9:128.

This is based on Allāh's statement:

“The mention of the mercy of your Lord to His servant Zakariyā” | «ذكر رحمة»<sup>5</sup>  
 «ربك عبده زكريا»<sup>5</sup>

Others interpret ‘affection’ as love arising from a person’s own needs and ‘mercy’ as being in a situation where one shows compassion for the need of the other. For example, a person may love their child but if they see their enemy suffering from hunger or pain, they might take from their own child’s provisions to help the enemy, not out of love, but out of mercy.

It can also be said that the phrase alludes to two matters:

(1) The fact that the spouse is from the same kind.<sup>6</sup>

(2) The result of this kindred nature, which is the tranquility found in companionship. The kindred nature leads to tranquility, and both elements are mentioned here: the first one leads to the second. Affection comes first, and then it leads to mercy. This is why the wife, even if she loses her physical beauty due to age or illness, is still cared for by her husband and the opposite is also true.

The phrase: “Indeed, in that” | «إن في ذلك»

Can be interpreted in two ways:

(1) It may refer to the creation of spouses, which contains signs.<sup>7</sup>

(2) It may refer to the establishment of affection and mercy between them, which also contains signs.

The first interpretation requires reflection because the creation of human beings from their parents indicates the perfection of power, the execution of

<sup>5</sup> Qur’ān, 19:2.

<sup>6</sup> Human beings.

<sup>7</sup> Signs of existence of Allāh.

will, and the encompassing knowledge of those who reflect. This is even evident in the birth of a child from the womb, where, if it were not for Allāh's assistance, the mother and the child would both perish.

The second interpretation also requires reflection, as humans experience compassion between spouses that they do not find even among blood relatives. This compassion is not merely the result of physical desire, as desire can fade, but mercy remains. Without this mercy, there would often be divorce. Therefore, the mercy that prevents harm to the family and ensures protection is from Allāh and only by reflection can one understand this.

End translation.

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